

tongue present at Jerusalem then but heard the Gospel preached by unlearned and simple Jewish fishermen and others of humble position in his own language.

The Collect is a prayer that we, as well as those to whom the Holy Spirit first came, may have "a right judgment in all things," and be able "evermore to rejoice in His Holy Comfort."

The Monday and Tuesday of this week, like those of Easter week, are also kept with special observances. The Wednesday, Friday, and Saturday are Ember-days—days of special supplication for those to be admitted to Holy Orders on Trinity Sunday.

Thursday, the 1st June, is marked by the commemoration of St. Nicomedes, a Roman priest and martyr, who incurred persecution from having buried the body of another martyr. He is said to have been a disciple of St. Peter.

THE CATECHISM.

Q. "WHAT IS THE OUTWARD SIGN OR FORM IN BAPTISM?"

A. WATER; WHEREIN. HOLY GHOST.

Q. Are there any types in the Old Testament of a Baptism in water?

A. The New Testament mentions two; Noah saved in the Ark, and the passage of the Red Sea. 1 St. Peter iii. 21; 1 Cor. x. 1-10. See also Exodus xxx. 21; 2 Kings v. 14; and the first prayer in the Baptismal office.

Q. How did God prepare the Jews to receive the Baptism of Christ?

A. By John's Baptism of water as well as his preaching of repentance; and to this baptism Christ Himself submitted.

Q. What should we learn from this?

A. That if Christ received the baptism of His servant, which He needed not, much more ought we to regard the Baptism ordained by the Eternal Son of God.

Q. Why is water the outward visible sign in baptism?

A. Because Christ ordained it, St. Matt. xxviii. 19; St. Mark xvi. 16; and expressly in the words "except a man be born of water and the Spirit, he cannot enter into the kingdom of God." St. John iii. 5.

Q. How do you know that our Lord means Baptism here?

A. Because at no other time and in no other way can we be born of water as well as the Spirit; and because from the day of Pentecost, when Christ's kingdom was set up, men were admitted into it by Baptism. Acts ii. 38-41; x. 47, 48; xvi. 33; xxii. 16; Romans vi. 1-4; Gal. iii. 27; Eph. v. 26; 1 St. Peter iii. 21;—and because the Church from the beginning has connected Regeneration with Baptism. See the address in Adult Baptism—"Beloved, ye hear in this Gospel," &c.

Q. What does the word "wherein" refer to?

A. The fact that the person to be baptized is assumed to be in or under the water. See the Rubrics in the offices for Adult and Infant Baptism—"dip him or it in the water."

Q. Why does the Church allow "pouring on water" instead?

A. She is warranted in doing so by the principle "I will have mercy, and not sacrifice;" as applicable in severe climates.

Q. Is it probable that all baptisms were originally by immersion?

A. It is most improbable: for three thousand in one day at Jerusalem there was not water enough, where the only supply was from cisterns, nor was their immersion physically possible for twelve men.

Q. What was the probable form of administration?

A. What is seen in the old pictures of the catacombs—the person baptized stands in the water, and the baptizer stands beside the water, pouring water on him.

Q. If the quantity of the water is not necessary, can you say what the essence of the Sacrament consists in?

A. Applying water in the Name of the Trinity.

Q. Can you name any places in the New Testament where "baptizing" cannot mean immersion, but only washing?

A. St. Mark vii. 4, where "wash" is "baptize" in the original; and where the "baptism of tables" or margin "beds," is the Greek for "washing."

Q. What does Baptism "in the Name of the Father, and of the Son, and of the Holy Ghost" imply?

A. A real appropriation of the person baptized to the Holy Trinity; and a transfer of him from the kingdom of Satan to the kingdom of God, whose Name is then named upon him.

Q. What must we believe to be the effect of this commanded Invocation of the Trinity?

A. That it is accompanied by the grace of the Trinity. The greatness of the Name and the power of Christ who commands its use forbid us to doubt.

A man should not omit good, when he hath, nor commit evil, though he have an opportunity to do it.

Biblical Notes and Queries.

Answer.

I notice in your issue of the 27th April, under the heading of Bible Notes and Queries, an incumbent appointed a warden who, "on several occasions, has professed himself a Presbyterian." This is in accordance with the rules of the Church, as a clergyman has sole right to select for his warden a member of his congregation who, to the best of his knowledge is a consistent person, a constant attendant and worker of the Church.

VERITAS.

Conversion may be defined as a man's turning away—an aversion from sin and a turning-conversion to God, having had his conscience purged from "dead works to serve the living God," Heb. ix. 14. This turning to God from sin is first inspired by the Holy Ghost, which reproves, convicts, and purges of sin him who has hitherto believed not in Christ, St. John xvi. 8, 9. Conversion signifies the first exercise of the new disposition implanted in the regeneration which took place in Baptism, when a man was born of water and of the Spirit, St. John iii. 5, and obtained the remission of original sin and the gift of the Holy Ghost, Acts ii. 28. It is a voluntary act on the man's part, and the sequel of God's act of regeneration, Hosea xiv. 2, Joel ii. 13, Acts ii. 40. Regeneration is the implantation of a gracious principle, Ephes. iv. 7, Titus iii. 5, 1 Peter iii. 21; Conversion is the exercise of that principle, 1 Peter ii. 1, 2. Regeneration is a single act, complete in itself and never repeated, Gal. iii. 27, 28, Ephes. iv. 1-6, Hebrews vi. 4-6; Conversion, as the beginning of holy living, is the commencement of a series, constant, endless, and progressive. "Draw me, and I will run after thee," Cant. i. 4. Regeneration is never a matter of direct consciousness to the subject of it, Eccles. xi. 4, 5. 1 John iii. 8, 1 Cor. ii. 11. Conversion to be true must consist of three parts, as is shown in the fifty-first Psalm, contrition, confession, and satisfaction. Contrition—sorrow for sin "after a godly sort," 2 Cor. vii. 9, 10, 11, that the soul has offended a God so infinitely good, holy, and loving, proceeding not from remorse or fear but from that perfect love which casteth out all fear, 1 John iv. 18, such as that of David after his double sin of adultery and murder, Psalm li. 1, 2, 7, 8, 9, 10, 11, 12, 17: Confession—full, open, free, extenuating nothing, accusing no one else, sincere, the penitent acknowledging his own villainess, weakness, and self-deceit, that he is not worthy of God's grace, to abide in His presence, or to be the temple of His Holy Spirit, Psalm li. 3, 4, 5, 6, 7, 9, 10, 11, 12: Satisfaction—a resolution not only to avoid sin and its occasions in the future, but also to make amends therefore, and to heal the breaches made in the walls of God's spiritual Jerusalem—the Church—by the scandal given to her members, knowing well that till this is done, no sacrifices on our part can avail aught with God, Psalm li. 16, 17, 18, 19; Romans vi. 13, 14, 22; 1 Cor. vi. 11; Hebrews ix. 14; 1 Peter iv. 2, nor can the conversion be true, and as such acceptable to God, Psalm i. 8, 9, 16-23; Prov. xv. 8; xxi. 27; Isaiah i. 11-17; lxvi. 3; Jerem. vi. 20; vii. 21-24; Amos v. 21-23.

ED. RANSFORD.

Questions.

Can any clergyman give conclusive evidence as to what the derivation of the term "Whitsun" really is? If so, will he be good enough to give it in answer to this?

J. W. B.

1. What is the reconciliation between Ezek. 18 and the doctrine of original sin, and also the clause in the Second Commandment as to iniquities of parents being visited upon children?

Question 2: How reconcile the duty to keep to the ordained minister of God set over one with St. Matt. vii. 15, and St. John x. 5.

F.

Can any of your readers give a legal opinion as to the declaration of the House of Bishops respecting those who are entitled to the administrations of the Church? Could any one legally demand the administration of the Holy Sacrament of the Lord's Supper who is able to contribute to Church funds—support of the clergyman, etc.—and yet refuses to do so? J.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

HURON STANDING COMMITTEE.

SIR,—In your issue of last week I notice a letter from the Rev. J. T. Wright, which manifests towards me an amount of personal bitterness quite un-

called for. I introduced nothing personal, except that I corrected an error into which my reverend friend had fallen, through a printer's mistake.

I now write to ask, what right has he to demand that the Standing Committee shall give to him, or to the public, the full text of a canon which has not been brought into such a shape as to please the Standing Committee itself? It may or it may not be brought into such shape at the next meeting. If it be the committee will father it, and stand as its champions before the Synod. If it be not put into such a shape as to meet the views of the committee, then it will either not come before the Synod at all, or it must come under the patronage of some individual. In either case those opposed to it can take their stand against it on the floor of the Synod. I agree with Mr. Wright in all that he says about the sufficiency of our present canon. But he knows as well as I do that it is almost inoperative. Will he not spend a little of his zeal and energy in helping to make it something more than a dead letter? Surely he is not afraid that he will be the first to be tossed by a "bull" which he helped to bring into existence!

Hoping that further discussion will be reserved until this matter comes in due course before the Synod, I am yours truly,

FREEMAN HARDING.

Haysville, Ont., May 5th, 1882.

OLD HYMN BOOKS.

DEAR SIR,—Will you kindly permit me through the medium of your columns, to appeal to your readers for help in my mission work in a way that I believe many will be both able and willing to assist, viz., by contributing disused copies of the old Diocesan Hymn Book (there must be a great many such where Hymns A&M have been introduced) for use at outstations.

Yours truly,

EDWARD SOWARD.

Missionary, Galway.

Kinmount P. O.

GRATIFYING PROGRESS.

SIR,—As I headed my last letter on this subject "A Last Appeal" I suppose I should "for ever hold my peace," so I don't wish you or your readers to regard this as a begging letter so much as a letter of general thanks and a record of work done by the kind help of Canadian Churchmen. Our Indian church is now almost a substantial reality. The building is now sided, nearly shingled, and will be floored, and the door and window sashes put in within a week, very nearly all the material being on the ground. Nearly all the work has been done by an ingenious young Indian, J. B. Noah, who has proved himself a first-rate mechanic. The church presents a very creditable appearance (45x25) with three Gothic windows on each side. So far it has cost us only about \$350, and will when finished not exceed much more than \$700 I think.

The building will now stand until we get enough to plaster it, and then we will wait till funds for seating and general finishing are forthcoming. The Indians have paid \$58 in cash towards the building, giving also \$14 to the Mission Fund, and guaranteeing \$50 per annum towards the clergyman's stipend. They have also collected in the towns and villages in small sums about \$120, besides \$16 from a tea meeting last fall. They have worked nobly, and deserve well of their brother Churchman. We have now ninety-nine souls, all told, on the Reserve, who have given their names in as adherents of the Church. Trusting this may prove interesting to you readers, and gratifying to those who have so kindly assisted us.

Very truly yours,

R. F. DIXON.

Bothwell, Ontario.

P.S. I might herewith acknowledge the receipt of \$2 from a "Well-wisher," dated Sandwich, Ont.; also \$1 from a lady in New Brunswick.

A HIGH CHURCH VICAR'S CONVERSION.

SIR,—I am sorry to find, Mr. Editor, from two references in Mr. Clementi's letter of April 27th, that a little book I took the liberty of sending to all the clergy in the diocese has been, I think, misread; and my motives, I fear, misunderstood. When you get a good thing, pass it on, say I. I simply added the short title printed to the cover of each, to save it from the waste-paper basket. Through the hands of an old-fashioned High Church clergyman in England, the book came to me. I was much struck with its genuineness, and breadth; it did not insist on the reproduction in another, of the writer's own experience, which is so common a mistake in books of this sort.

Mr. Clementi says the writer implies that "any

who doubt palpable cannot be a statement contrary: again read such Mr. Editor's own and of conversionousness his righteousness divine loss Thine;" converted answer of enable the book did others as diocese, had man God, it h

May 11

God al He says. and time whom He believe book whi His trust when we us to those wh Bible, he and love first in t agrees w like ther them a counted choosing obedient What do fancy? formed And He Him, b One n on the l made to takes e promise which t crown, The wa He nev him. I God's j joined, Anot God's g believe love are their c lonely Fear c God a has re that si for the to save words is the Man m that G and ac Feeling be. F differe Agai but th ceive ments they b value. that E tery, they v like a action clear Nov and w way r a gree heed We a